sacrifices, and performs penance for a thousand years, his work will have an end. Whosoever, 0 Gargi, without knowing this *Akshara* departs this world, he is miserable (like a slave). But he, 0 Gargi, who departs this world, knowing this *Akshara* he is a Brahmana.

" (11) That Brahman, 0 Gargi, is unseen, but seeing ; unheard, but hearing ; unperceived, but perceiving, unknown but knowing. There is nothing that sees but it, nothing that hears but it, nothing that perceives but it, nothing that knows but it. In that Akshara then, 0 Gargi, the ether is woven, like warp and woof."

(12) Then said Gargi: [tc] Venerable Brahmanas, you may consider it a great thing, if you get off by bowing before him. No one, I believe, will defeat him in any argument concerning Brahman." After that Vachaknavi held her peace.

Chapter IV.

This chapter consists of six Brahmanas. In the third and fourth Brahmanas, Yajnavalkya expounds to Rajarishi Janaka his views on the nature of the self, its three states— waking,' dreaming and dreamless sleep,— death and re-

incarnation and liberation of the individual self.

Third Brahmana.

li (1) Yajnavalkya came to Janaka Vaideha, and he did not mean to speak with him. But when formerly Janaka Vaideha and Yajnavalkya had a disputation on the Agnihotra, Yajnavalkya had granted him a boon, and he chose (for a boon) that he might be free to ask him any question he liked. Yajnavalkya granted it and thus the king was the first to ask him a question.

tt (2) Yajnavalkya," he said, " what is the light of man ?" Yajnavalkya replied : ((The sun, 0 king, for having the sun alone for his light, man sits, moves about, does his